

A N EPISCOPAL ALMANACK

For the Year of { the Worlds Creation, 5626.
Mankinds Redemption, 1677.

Being the first after Bissextile or Leap year.

Illustrated and continued with the lives
and actions of divers Eminent Bi
shops, and Doctors of the Church.
with several other things necessary
for an Annual Ephemeris.

Calculated properly for the famous University
and Town of *Cambridge*, whose Latitude is
24 Degr. and 20 min. Latitude 52 Degr.
and 17 min.

*View here brave souls with piety endu'd,
Most learn'd Gems, Stars of the first magnitude;
Divine, Angelick, Heavenly mirrors, who
Gain'd souls by precepts and example too:
Whose Sun-like vertues shin'd so glorious bright,
Put out the Candle of new fangled light.*

London, Printed by J. Macock for the Com-
pany of Stationers. 1677.

The Vulgar Notes of the Year 1677.

Julian, or Engliſh.	in both accounts, viz.		Gregorian, or Forraign.
	6	The Golden Number	6
	6	Cycle of the Sun	6
	G	Dominical Letter	C
	6	Epact	26
	15	Roman Indiſtion	15
	25	Number of Direction	21
February	11	Septuageſima	14 February
February	28	Aſh-wedneſday	3 March
March	4	Quadrageſima	7 March
April	15	Eaſterday	18 April
May	20	Rogation Sunday	23 May
May	24	Holy Thuſday	27 May
June	3	Whitſunday	6 June
June	10	Trinity-Sunday	13 June
December	2	Advent-Sunday	28 November

Times prohibiting Marriage.

MArriage comes in on the 13 of January, and by Septuageſima Sunday it is out again, until the Octaves of Eaſter, or day after Low-Sunday; at which time it comes in again, and goes no more out till Rogation Sunday: for *Rogamen vetitat*: From whence it is forbidden again untill Trinity-Sunday, when it goes out and comes not in again untill St. Hillary or 13 of January next after.

The hap life
Is the good or ill choice of a good or ill wife.

Of the Eclipses this present year 1667.

Four times this year will the two great Luminaries of Heaven be Eclipsed; twice the Sun, and as oft the Moon. The first is an Eclipse of the Moon on the 7 day of *May* at 3 of the Clock in the morning in 27 degrees of *Scorpio*. It will be a little visible to us, but the Sun rising before the Eclipse is ended, will obscure all the later part thereof from our sight.

The second will be an Eclipse of the Sun, on *May* 21 at ten of the Clock in the forenoon, in 10 degrees of *Gemini*. In those parts it is visible it will appear a great Eclipse, as towards the Islands of *St. Martin, Hellen, Mary, &c.* and in the *Zembrian Lake, &c.*

The third is also an Eclipse of the Moon, about 11 of the Clock in the forenoon *October* 30 in 16 degrees of *Taurus* to be seen near the Mountains of *Sierra, Nevada*, and the North west parts of *America*, therefore invisible unto us.

The fourth is an Eclipse of the Sun, on *November* the 14 near our midnight. It is celebrated in the beginning of *Sigittary* near the Regal Star called the Heart of the *Scorpion*, and to the inhabitants of *China, Japan, &c.* it will appear a very great Eclipse.

The glorious Planet *Venus* is our bright morning Star from the beginning of the year to the nineteenth day of *June*, she being so long Oriental of the Sun; but afterwards (passing her Conjunction with him) becomes Occidental, or our Evening Star shining in the west, after the Sun is set, to the end of the year.

*Thus doth she travel in her motion so,
That we her course morning and evening know.*

A Regal Table from Egbert the first Saxon Monarch
to our Sovereign Lord King Charles the Second.

Kings names.	Reign began A. C.	years. reigned	Kings names.	Reign began A. C.	years. reigned
Egbert	810	18	Henry II.	1154	35
Ethelwolf	826	21	Richard I.	1189	10
Ethelbald	857	1	John	1199	17
Ethelbert	858	5	Henry III.	1216	56
Etheldred	863	10	Edward I.	1272	35
Alfred	873	27	Edward II.	1307	19
Edward I. Sax.	900	24	Edward III.	1326	51
Ethelstan	924	16	Richard II.	1377	22
Edmond	940	6	<i>Line of Lancaster.</i>		
Edred	946	9	Henry IV.	1399	13
Edwyn	955	4	Henry V.	1413	9
Edgar	959	20	Henry VI.	1422	38
Edward II. Sax.	979	37	<i>Line of York.</i>		
Ethelred	982	34	Edward IV.	1460	23
Edmond II.	1016	1	Edward V.	1483	6
<i>Danish Line.</i>			Richard III.	1483	2
Canutus	1017	20	<i>Families united.</i>		
Harold I.	1027	3	Henry VII.	1485	24
Hardicanutus	1040	2	Henry VIII.	1508	40
Edward Conf.	1042	23	Edward VI.	1547	6
Harold II.	1065	2	Qu. Mary	1553	5
<i>Norman Line.</i>			Qu. Elizabeth	1558	44
Will. Conquerer	1066	20	<i>Kingdoms united</i>		
William Rufus	1087	13	K. James	1602	22
Henry I.	1100	35	Charles I.	1625	24
Stephen	1135	19	Charles II.	1648	28
<i>Saxon Line restored.</i>			<i>Whom God preserve.</i>		

'Twixt Gods and Kings this difference there springs,
Kings they are earthly Gods, Gods Heavenly Kings.

A Catalogue of the Archbishops and Bishops of London, to this present year, 1677.

Archbishops.

1 Thean: *He is said to
have built St. Peters
Church in Cornhil.*
2 Elvanus
3 Cadar
4 Obinus

5 Conan
6 Palladius
7 Stephen
8 Ilut
9 Dedwyn
10 Thedred

11 Hillary
12 Restitutus
13 Guitelnius
14 Fastidius
15 Vodinus
16 Theodorus.

Bishops.

1 Mellitus
2 Ceadda
3 Wina
4 Erkenwald
5 Waldher
6 Ingwald
7 Egwulf
8 Wighed
9 Eadbright
10 Eadgar
11 Kenwalch
12 Eadwald
13 Hebert
14 Oswyn
15 Ethelnoth
16 Ceolbert
17 Ceorulf
18 Swithulf
19 Eadstan
20 Wulfstan
21 Ethelward
22 Elstan
23 Theodred
24 Wolfstan
25 Brithelm
26 Dunstan
27 Alfstan
28 Wulfstan
29 Aihun
30 Alwy
31 Elfward

32 Robertus
33 William
34 Hugh de Orival
35 Mauritius
36 Rich. Beavois the I.
37 Gilbertus Univerſalis
38 Robertus de Sigille
39 Rich. Beavois the II
40 Gilbert Foliot
41 Richard Fitz Neal
42 W. de Sancta Maria
43 Eust de Fauconbridge
44 Rogerus Niger
45 Fulco Basset
46 Henry de Wingham
47 Richard Talbot
48 Henry de Sandwich
49 Henry Chishul
50 Rich. de Gravesend
51 Ralph Baldock
52 Gilbert Seagrave
53 Richard Newport
54 Stephen Gravesend
55 Nicho. Bynworth
56 Ralph Stratford
57 Mich. Northbrook
58 Simon Sudbury
59 William Courtney
60 Robert Braibrook
61 Roger Walden
62 Nicholas Bubwith

63 Richard Clifford
64 John Kemp
65 William Gray
66 Robert Fitz Hugh
67 Robert Gilbert
68 Thomas Kemp
69 John Marshal
70 Richard Hill
71 Thomas Savage
72 William Warham
73 William Barnes
74 Rich. Fitz James
75 Cuthbert Tunſtal
76 John Stokesley
77 Edmond Bonner
78 Nicholas Ridley
79 Edmond Grindal
80 Edwyn Sandys
81 John Elmer
82 Richard Fletcher
83 Richard Bancroft
84 Richard Vaughan
85 Thomas Ravis
86 George Abbot
87 John King
88 George Mounteign
89 William Laud
90 William Juxon
91 Gilbert Sheldon
92 Hum. Henchman
93 Dr. Hen. Compton.

How.

Bishop of London Canonized Saints.

*How did Religion droop the world must grant,
When every See they did their Bishops want.
When Surprizes were counted Babels Smock,
And Porters taught the people in a Frock.
When to be good and learned was a crime,
To make Delinquent, as being cross to th' time.
When as Rebellion was stil'd Reformation,
And plundering made the privilege o' th Nation.
But thank good Charles who made those mischiefs cease,
Now every one enjoys his own in peace.*

Bishops of London Canonized Saints.

1. *Mellius*, a man noble by birth, but much more noble for the excellency of his mind: an eloquent speaker, and therefore allusively called of some *Mellifluous*: exceeding careful of his charge, despising the world, and never caring for any thing but Heaven, and Heavenly things, having been sick a long time of the *Gout*, he died April 24. Anno 624.

2. *Cedda* Brother of *S. Chad*, a vertuous Bishop, of whom thus *Mr. Drayton* in his *Polyolbion*.

*Now London place doth take,
Which had those of whom time Saints wthibly did make.
As Cedda (Brother to that Reverend Bishop Chad,
At Lichfield, in th^{se} times, his famous seat then had)
Is Sainted for that See amongst our reverend men,
From London though at length remov'd to Lestingen,
A Monastery, which then rich'y he had begun.*

3. *Erconwald*, of whom *Bede* thus writes. *The life and conversation of this man, both before he was Bishop, and after, was reported and taken for most holy, as also even yet the signs and tokens of Heavenly vertues and miracles do well declare: For untill this day, his Horse-lister being kept and reserved by his Scholars, wherein he was wont to be*

Bishops of London Canonized Saints.

be carried when he was sick and weak, doth daily cure such as have Agues, or are diseased any otherwise. And not only the sick persons that are put under, or laid by the Horse-litter to be so healed; but also the chips and pieces that are cut off from it, and brought to sick folks, are wont to bring them speedy remedy.

4 Theodred, Sirnamed the good, *pro prerogativa virtutum*, for the preheminence of his virtues, saith *Malmesbury*, lib. 2. *de Pontif. Anglor.*

5 Egwulfe.

6 Richard Fitz-Neal, who bestowed much upon the building of *S. Pauls*, as also upon other Edifices belonging to his See, a great cause (saith my Author) of his Canonization.

7 S. Roger who lived in the time of *Henry 3*, of whom thus *Mr. Drayton* in his *Polyolbion*.

*This Roger hath a roome in this our Sainted throng,
Who by his words and works so taught the way to Heaven,
As that great name to him sure vainly was not given.*

January hath xxxi days.

Full moon 8 day, at 11 at night.

Last quarter 16 day, at 1 in the afternoon.

New moon 23 day, at 6 in the morning.

First quarter 30 day, at 2 in the afternoon.

1	a	Circumc. of our Lord	neck	8	8	3	52
2	b	Octave of S. Step.	and	8	6	3	54
3	c	Octave of S. John	throat	8	4	3	56
4	d	Octave of S. Inno.	arms	8	3	3	57
5	e	S. Edward R. & Con.		8	2	3	58
6	f	Epiphany of our Lord	breast	8	0	4	0
7	G	1 Sunday after Epipha.	and	7	59	4	1
8	a	William Bish. of Pozk	stomac.	7	57	4	3
9	b	Agapite Virgin	heart	7	55	4	5
10	c	Sun in Aquarius		7	54	4	6
11	d	W. Laud Arch. of Can. m.	bowels	7	52	4	8
12	e	Satyrus	and	7	51	4	9
13	f	Hilary Bish. & Conf.	belly	7	49	4	11
14	G	2 Sunday after Epiphany	reins	7	48	4	12
15	a	Marcellus Pz. & mar.		7	46	4	14
16	b	Kintegern	secrets	7	45	4	15
17	c	Anthony Conf.		7	43	4	17
18	d	Chair of S. Pet. at R.	thighs	7	41	4	19
19	e	Enolstan		7	39	4	21
20	f	Fabian & Sebastian	knees	7	38	4	22
21	G	2 Sunday after Epiphany		7	36	4	24
22	a	Vincent marty	legs	7	35	4	25
23	b	Term begins		7	33	4	27
24	c	Timothy Bishop	feet	7	31	4	29
25	d	Conversion of S. Paul Ap.		7	29	4	31
26	e	Polycar. B of Smyr.	head	7	27	4	33
27	f	S. John Chrysost. B.	and	7	25	4	35
28	G	3 Sunday after Epiphany	face	7	24	4	36
29	a	Eldas Abbot	neck	7	22	4	38
30	b	King Charles I. Martyr		7	20	4	40
31	c	Martina Virg. & M.	armes	7	18	4	42

January 1677.

*Of sacred Christian Champions I sing,
Hero's who triumph'd by suffering:
Who faith and patience for their arms prefers,
And by them conquered their Conquerors.*

*Three times already have these our Episcopal endeavours
past the Press with a general approbation; encouraged
whereby, we shall now proceed to the further prosecution
of our design, in continuing the lives of our reverend Pre-
lates the Pillars of our Church, and mauls of Hereticks;
beginning first with*

St Keby Bishop of Anglesey.

ST. Keby was Son to *Salmon* Duke of *Cornwal*, Scholar to *St. Hillary* Bishop of *Poitiers* in *France*, with whom he lived fifty years, and by whom being made Bishop, he returned first to *St Davids*, afterwards into *Ireland*, and at last fixed himself in the Isle of *Anglesey*. He was a great assertor of the Purity of Religion against the poison of *Arrianisme*; so pious a man (saith *Mr. Fuller*) that he might seem to have communicated sanctity to the place, being a promontory into the Sea called from him *Holy-head*, (but in Welch *Caer-guiby*) as in the same Island, the memory of his Master is preserved in *Hillary-point*, where both shall be remembered, as long as there be either Waves to assault the Shore, or Rocks to resist them. This famous Champion of our Church flourished about the year 390.

February

February hath xxviii days.

Full Moon 7 day, at 5 in the afternoon.

Last Quarter 14 day, at 10 at night.

New moon 21 day, at 6 at night.

M.D.	WD.	Fixed Feasts & Terms.	Moons place.	Sun rise	Sun set
1	d	Ignatius B. and m.	arms	7 16	4 44
2	e	Purification of B. Virgin.		7 14	4 46
3	f	Blaise Bishop & mar.	breast	7 12	4 48
4	G	5 Sunday after Ep-phany.		7 10	4 50
5	a	Agatha Sicil. V. & m.	heart	7 8	4 52
6	b	Dorothy Virgin & m.	and	7 6	4 54
7	c	Zacharias.	back	7 4	4 56
8	d	Sun in Pisces.	bowels	7 2	4 58
9	e	Apollonia.		7 0	5 0
10	f	Cap. Burleigh m.	reins	6 58	5 2
11	G	Septuagesima.		6 56	5 4
12	a	Term ends	secrets	6 54	5 6
13	b	Ermenild D. of Mer.		6 52	5 8
14	c	Valentine B. & M.	thighs	6 50	5 10
15	d	Faulstin and Jontica.	and	6 48	5 12
16	e	Iulian Virgin and m.	hipps	6 46	5 14
17	f	Frian Bishop.	knees	6 44	5 16
18	G	Sexagesima.		6 42	5 18
19	a	Sabine.	legs	6 40	5 20
20	b	Mildred Virgin.		6 38	5 22
21	c	69 martyrs.	feet	6 36	5 24
22	d	Chair of S. Pet. at An.		6 34	5 26
23	e	Polycarpus B. & m.	head	6 31	5 29
24	f	St. Matthias Apostle.		6 29	5 31
25	G	Shrove Sunday.	neck	6 27	5 33
26	a	John Bishop.	and	6 25	5 35
27	b	Shrove Tuesday.	throat	6 23	5 37
28	c	Ash Wednesday.	armes	6 21	5 39

February 1677.

St. Telian Bishop of Landaff in Wales,
Of whom the Monkish Legends tell strange tales:
Yet this of him for truth we need not doubt,
He was both learned, painful, and devout.

St. Telian Bishop of Landaff.

HE was Scholar to Dubritius, the first Bishop of Landaff, and succeeded him in that Bishoprick. He was (saith Balanus) a pious man, constant preacher, and zealous reprovor of the reigning Sins of that time. He was called by allusion to his name *Helios*, which in Greek signifieth the *Sun*, because of the Lustre of his Life and learning. But the vulgar sort, who count it no fault to miscall their betters, if they have hard names, called him *Eliud*, turned the Greek into an Hebrew word, and understanding both alike. In the book of his life (extracted not long since in the Church of Landaff) he is said to have made a journey to *Jerusalem*, where he had a Cymbal given him, excelling the sound of an Organ, and ringing every hour of its own accord, but the improbability hereof spoyleth the credit of this story. At his burial it is said that three places did strive to have the interring of his body; *Pen-allum*, where his Ancestors were buried; *Lanfolio naur*, where he died; and *Landaffe*, his Episcopal See: now after prayer to God to appease this contention, in the place where they had left him there appeared suddenly three Hearses with three bodies so like, as no man could discern the right, and so every one taking one, they were all well pleased. The ninth of this month is in the Roman Kalender dedicated to his memory.

March

March hath xxxi days.

First quarter first day, at 10 in the forenoon.

Full Moon 9 day, at 7 in the morning.

Last quarter 16 day, at 6 in the morning.

New moon 23 day, at 6 in the morning.

First quarter 31 day, at 6 in the morning.

1	d	David Archb. of Men.	arms	6	19	5	41
2	e	Chad Bish. of Lich.	breast	6	17	5	43
3	f	Cunigunda	and	6	15	5	45
4	G	Quadragesima.	stomac	6	13	5	47
5	a	Agatha Vir. and m.	heart	6	11	5	49
6	b	Dorothea Vir. and m.		6	9	5	51
7	c	Perpetua. Emb. Week.	bowels	6	6	5	54
8	d	Cyprian B. of Carth.		6	4	5	56
9	e	L. Capel &c. m.	reins	6	2	5	58
10	f	Sun in Aries	and	6	0	6	0
11	G	2 Sunday in Lent.	loines	5	58	6	2
12	a	Gregory Mag. B. & C.	secrets	5	56	6	4
13	b	Theodore		5	53	6	7
14	c	Leo Bishop	thighs	5	51	6	9
15	d	Aristobulus Bishop		5	49	6	11
16	e	Cyprian	knees	5	47	6	13
17	f	Patrick Bish. & Con.		5	45	6	15
18	G	3 Sunday in Lent.	legs	5	43	6	17
19	a	S. Joseph Con. B. M.		5	41	6	19
20	b	Joachim Confessor	feet	5	39	6	21
21	c	Benedict the Great		5	37	6	23
22	d	Paulinus	head	5	35	6	25
23	e	Theodore.	and	5	33	6	27
24	f	Lanfrank B. of Can.	face	5	31	6	29
25	G	Annuntiation of B. Vir.	neck	5	28	6	32
26	a	William of Norw. m.		5	26	6	34
27	b	Martian	arms	5	24	6	36
28	c	Rupertus		5	22	6	38
29	d	Baldred Confessor	breast	5	20	6	40
30	e	Patrone Bishop	and	5	18	6	42
31	f	Abelme	stomac.	5	16	6	44

March 1677.

*St. David in this month hath got a place,
A holy Bishop, of the British race:
Whose pious life, and strict religious way,
Hath made his memory honoured to this day.*

David Archbishop of Menevea.

ST. David was of Royal extraction, being Uncle to King Arthur, one and the chief of the worlds nine worthies. He privately studied the Scriptures 10 years before he would presume to preach, and always carried the Gospels about him. By Leave obtained of King Arthur he removed the Archiepiscopal seat from *Caerlion* to *Menevea* in *Pembrookeshire*, (which from him is now called *St. Davids*.) In which exchange his devotion is rather to be admired, than his discretion to be commended, leaving a fruitful soil, for a bleach barren place; though the worse it was, the better for his purpose, being a great promoter of a monastical life, and though the place was much exposed to the rapine of Pirats, yet this holy man laid up his Heavenly treasures, where *Thieves do not break through nor steal*. One paramount miracle is reported of him, namely, how one day being preaching in an open field to the multitude, he could not well be seen because of the concourse, when behold *the earth whereon he stood, officiously heaving it self up, mounted him to a competent visibility above all his auditors*. He died aged 146 years, on the first of *March*, still celebrated by the *Welch* with wearing of a *Leek*, perchance to perpetuate the memory of his abstinence, whose contented mind made many a savory meal on such roots of the earth.

April

April hath xxx days.

Full moon 7 day, at 7 at night.

Last quarter 14 day, at noon.

New moon 21 day, at 8 at night.

First quarter 29 day, at 11 at night.

1	P	Passion Sunday	heart	5	14	6	46
2	a	Francis of Paula Con.		5	12	6	48
3	b	Rich. Bish. of Cht.	bowels	5	10	6	50
4	c	S. Ambrose B. of M.	and	5	8	6	52
5	d	Vincent.	belly	5	6	6	54
6	e	Egeppus.	reins	5	4	6	56
7	f	S. Gene Ab.		5	2	6	58
8	G	Palm Sunday.	secrets	5	0	7	0
9	a	7 Virgins.		4	58	7	2
10	b	Sun in Taurus	thighs	4	56	7	4
11	c	Leo Bishop.		4	54	7	6
12	d	Hugh Bish. of Roan.	knees	4	52	7	8
13	e	Good Fryday.		4	50	7	10
14	f	Tiburt. Cal. &c. m. m.	legs	4	49	7	11
15	G	Easter day		4	47	7	13
16	a	Easter Monday	feet	4	45	7	15
17	b	Easter Tuesday		4	43	7	17
18	c	Quintin m.		4	41	7	19
19	d	Cyphege B. of Cant.	head	4	39	7	21
20	e	Vicior Mar.		4	38	7	22
21	f	Abrianus.	neck	4	36	7	24
22	G	Low Sunday		4	34	7	26
23	a	St. George Martyr	armes	4	32	7	28
24	b	Miltus Bishop	and	4	30	7	30
25	c	St. Mark Evangelist	should.	4	28	7	32
26	d	Cletus & Marcel m. m.	breast	4	27	7	33
27	e	Anastassus		4	25	7	35
28	f	Cap. Bulhel m.	heart	4	23	7	37
29	G	2 Sunday after Easter.	and	4	22	7	38
30	a	Erkenwald.	back	4	20	7	40

April 1677.

*Learn'd Atticus the Eastern Churches light,
Who in the cause of Christ fought a good fight :
Whose preaching many to the truth did bring,
And those confirmed who were wavering.*

Atticus Bishop of Constantinople.

THis *Atticus* was a godly, learned and prudent person ; he was admitted to this office in the time of the minority of *Theodosius* the second. *Socrates* affirmeth that God by his ministrie wrought miraculous works, and that a Jew sick of the Palsy was baptized by him in the name of *Jesus*, and immediately after baptisme was healed of his disease : In staying the progress of superstition, whereto people even at that time were much inclined, he carried himself very prudently ; for some of the people of *Constantinople* resorted to the sepulchre of *Sabbatius* to pray, and to do some worship to the defunct : But *Atticus* caused his body in the night season to be raised, and to be buried in another place unknown to the foresaid superstitious people, and so they left off their resorting to the sepulcher of *Sabbatius*.

Thus for to work superstitions decay,

The effect will cease the cause being tane away.

He inserted the name of *Chrysostome* into the roll of Bishops, and in the publick Liturgy made an honourable commemoration of his name, and perswaded *Cyrill* Bishop of *Alexandria* to do the like.

May

May hath xxxi days.

Full moon 7 day, at 3 in the morning.
 Last quarter 13 day, at 7 at night.
 New moon 21 day, at 10 in the forenoon.
 First quarter 29 day, at 2 afternoon.

1	b	St. Philip and Jacob	bowels	4	18	7	42
2	c	Term begins	-	4	17	7	43
3	d	Invention of the Crois	reins	4	15	7	45
4	e	Festum Coronis		4	14	7	46
5	f	Migine. Queen	secrets	4	12	7	48
6	G	3 Sunday after Easter		4	11	7	49
7	a	John of Weverly	thighs	4	10	7	50
8	b	Greg. Naz. B. & Con.		4	8	7	52
9	c	Gordian	knees	4	7	7	53
10	d	Job		4	6	7	54
11	e	Sun in Gemini	legs	4	4	7	56
12	f	E. Strassfordmar.		4	3	7	57
13	G	4 Sunday after Easter		4	2	7	58
14	a	Boniface martyr	feet	4	0	8	0
15	b	Rupert Confessor		3	59	8	1
16	c	Col. Penruddock m.	head	3	58	8	2
17	d	Potentius		3	57	8	3
18	e	Ellen Reg.	neck	3	56	8	4
19	f	Dunstan Breh. of C.	and	3	55	8	5
20	G	Rogation Sunday	throat	3	53	8	7
21	a	Marques Montros m.	arms	3	52	8	8
22	b	Adelm Bish.		3	51	8	9
23	c	Will. of Rochester	breast	3	50	8	10
24	d	Ascension day H. Thurs.	and	3	49	8	11
25	e	Urban P m.	stomac	3	48	8	12
26	f	S. Justin B. of Can.	heart	3	47	8	13
27	G	6 Sunday after Easter		3	46	8	14
28	a	Term ends	bowels	3	45	8	15
29	b	Carolus II Natus renat.		3	45	8	15
30	c	Yeomans & Bourchier m	reins	3	44	8	16
31	d	Petronilla Utrgin		3	43	8	17

MAY, 1677.

*Pious Arnobius fluent Orator,
Who made Goa's Sacred Word his Counsellor;
Whose Learned Works and Memory shall live
So long as Sol doth Light unto us give.*

Arnobius, a Learned Father of the Church.

This *Arnobius* was at first a Heathen, and an Orator in *Affrick*, but being convinced by the power of the Scriptures, he became a Christian, and craved to be Baptized. Christian Bishops lingered to confer the Holy Sacrament to a man who had been a hater of Christian Religion of a long time; yet *Arnobius* freed himself from all suspicion of Paganisme, by writing Books wherein he Confuted the Idolatry of the Pagans, whereupon he was received into the Bosom of the Church, and was Baptized about the year of our Lord 330. proving a stout Champion of the Church, in whose defence he wrote many Learned and pithy Works, highly esteemed by Posterity: about the suffering of our Lord he writes very judiciously; That like as the Beams of the Sun that shines up on a Tree, when the Tree is cut, the Sun beams cannot be cut: even so in the sufferings of Christ, the Divine Nature suffered no pain. This *Arnobius* flourished in the time of *Dioclesian* that persecuting Emperour, as witnesseth *Jer.m.* Catalog.

June hath xxx. days.

Full Moon 5. day, at 11. in the forenoon.
 Last quarter 12 day, at 3 in the morning.
 New Moon 20. day, at 1. in the morning.
 First quarter 28. day, 1 in the morning.

M	W	Festivals and Law	Moons	Suns	full Sea
D	D	days	place.	rising	Lon. B.
1	e	Nichodemus Conf.	reins	3 42 8	18
2	f	Marcelline, Peter, & c. m. m.	secrets	3 42 8	18
3	a	Whit-Sunday	secrets	3 42 8	18
4	a	Whit-Monday	thighs	3 41 8	19
5	b	Whit-Tuesday	thighs	3 41 8	19
6	c	Ember-week.	knees	3 41 8	19
7	d	Robert Abbot	knees	3 41 8	19
8	e	Dr. Hewit Martyr	legs	3 41 8	19
9	f	Primus & Felicianus m. m.	legs	3 41 8	19
10	a	Trinity-Sunday	feet	3 41 8	19
11	a	St. Barnab. Apost.	feet	3 41 8	19
12	b	Basil, Bishop and Conf.	head	3 41 8	19
13	c	Anthony of Padua Conf.	head	3 41 8	19
14	d	Basil the Great, Bishop.	neck	3 41 8	19
15	e	Term begins	and	3 41 8	19
16	f	Princess Henneretta born	throat	3 41 8	19
17	a	Sunday after Trinity	arms	3 41 8	19
18	a	Marcelline	arms	3 41 8	19
19	b	Gervase & Protasius m. m.	breast	3 42 8	18
20	c	Edward King and m.	and	3 42 8	18
21	d	Walburg	stomac	3 42 8	18
22	e	St. Alban Proto-mar. Eng.	heart	3 43 8	17
23	f	Etheldred Fast	heart	3 44 8	16
24	a	St. John Baptist	bowels	3 44 8	16
25	a	Amphibalus martyr	and	3 45 8	15
26	b	John and Paul m. m.	belly	3 46 8	14
27	c	7. Sleepers	reins	3 47 8	13
28	d	Leo, Bishop and Conf.	reins	3 48 8	12
29	e	St. Peter & Paul Apost.	secrets	3 49 8	11
30	f	Commemoration of S. Paul	secrets	3 50 8	10

JUNE, 1677.

*Saint Pattern was a pattern to his Nation,
For Learning, and for Godly Conversation.
And holy Alaph gain'd a lasting Fame,
From whence the City Asaph took its name.*

St. Pattern and St. Asaph, two Brittish Bishops.

Well may these two Zealous Bishops be joynd together, who with one heart & mind sought to draw people to the Kingdom of God, being men of the Primitive ~~stomach~~ ^{stomach} and temper, when the Church by lowliness of Spirit did flourish in high examples; and first for St. Pattern, who was Ennobled by Blood as well as Vertue; he was for three and twenty years a constant Preacher at *Lean-patern* in *Cardigan-shire*: His Father-like care over his Flock passeth with peculiar Commendation, that he govern'd his people by feeding them, and fed his people by governing them, as Mr. Camden has it in his *Britannia*. Some years after the place continued an Episcopal See, & was extinguished upon occasion of the Peoples barbarously Murdering of their Bishop.

St. Asaph was the Successor of *Kennigern*, the famous Bishop of *Ellwyg* in *North-Wales*; in whose mouth this Sentence was very frequent; Such who are against the Preaching of Gods Word, envy the Salvation of ~~Men~~ ^{Men}. He was in his time a great advancer of the worship of God, and after his death was Canonized a Saint. See Bishop Godwin, in his Catalogue of Bishops of St. Asaph.

B 2 July

July hath xxxi. days.

Full Moon 4. day, at 6. in the afternoon.

Lait quarter 11. day, at 2. afternoon.

New Moon 19. day, at 4. afternoon.

First quarter 27. day, at 10. in the forenoon.

M	W	Festival and Law-	Moons	Suns	full	Sea
D	D	days.	place.	rising	Lon.	B.
1	●	3 Sunday after Trinity	thighs	3 51	8	9
2	a	Visitation B. Virgin Mary	thighs	3 51	8	9
3	b	Colonel Ashton m.	knees	3 52	8	8
4	c	Termin ends	knees	3 53	8	7
5	d	Tompkins & Challenger m.	legs	3 54	8	6
6	e	Mudwene Abbess	legs	3 56	8	4
7	f	Trans. of Tho. Becker	feet	3 57	8	3
8	●	4 Sunday after Trinity	feet	3 58	8	2
9	a	Cyril, Bishop	head	3 69	8	1
10	b	Overard and Vowel m.	head	4 0	8	0
11	c	Pius, Bishop and m.	head	4 2	7	58
12	d	Sun in Leo	neck	4 3	7	57
13	e	Margaret	neck	4 4	7	56
14	f	Bonaventure Bish. & Doct.	arms	4 6	7	54
15	●	5 Sunday after Trinity	and	4 7	7	53
16	a	Osmund, Bishop of Sarum	should	4 8	7	52
17	b	Doctor Lawines, m.	breast	4 10	7	50
18	c	Simpherosa & 7. Chik. m.	breast	4 11	7	49
19	d	Dog days begin	heart	4 12	7	48
20	e	Alexius	and	4 14	7	46
21	f	Peaxedes Virgin	back	4 15	7	45
22	●	6 Sunday after Trinity	bowels	4 17	7	43
23	a	Appollinaris Bish. and m.	bowels	4 18	7	42
24	b	Christina Virg. and m.	reins	4 20	7	40
25	c	St. James Apostle	reins	4 22	7	38
26	d	St. Ann, Mother of B. Virg	secrets	4 23	7	37
27	e	7 Sleepers	secrets	4 25	7	35
28	f	Nazarius Celsus, &c. p. & m.	secrets	4 27	7	33
29	●	7 Sunday after Trinity	thighs	4 28	7	32
30	a	Abdon & Sennen, m. m.	thighs	4 30	7	30
31	b	German Bishop	knees	4 32	7	28

JULY, 1677.

*St. Germane, a famous Bishop of the Church,
When Pelagianisme in this Land did lurch;
He stoutly it with-stood with all their Factions,
And with his Prayer o'recame the Pagan Saxons.*

St. Germane, Bishop of Auxerre in France.

About such time as Vortiger was King of the Britains, the Error of Pelagius had almost over-spread this whole Island, which Error consisted chiefly in these four Heads. 1. That a man might be saved without (Gods Grace) by his own merits and free will. 2. That Infants were born without Original Sin, and were as Innocent as Adam before his Fall. 3. That they were Baptized not to be freed from sin, but thereby to be Adapted into the Kingdom of God. 4. That Adam died not by reason of his sin, but by the condition of Nature, and that he should have dyed, albeit he had not sinned. To repress these Errors, this Holy Bishop, together with Lupus Bishop of Troyes, was sent for out of France, who in open Disputation so confuted the Pelagian Doctors, that the venom of those Heresies ceased to proceed to any further Contagion. Soon afterward, the Pagan Saxons infesting this Kingdom, this pious Bishop Germane leading a small Army against them, with his Prayers to God, and the shout of *Hallelujah* in his Soldiers mouths, so frightened the Pagans, that they run away without striking a stroke, many for hast being drowned in the River Alen. Thus a bloodless victory was gotten without sword drawn, consisting of no Fight, but a fight and a flight, the 31. of this moneth, is Dedicated to St. Germane.

August hath xxxi. days.

Full Moon 3. day, at 1. in the Morning.
 Last quarter 10. day, at 3. in the Morning.
 New Moon 18. day, at 7. in the Forenoon.
 First Quarter 25. day, at 6. at Night.

W D	W D	Festival and Law- days.	Moons place	Suns rising	full Sea
1	c	Lammas-day	knees	4 34 7	26
2	d	Stephen Bish. and m.	legs	4 36 7	24
3	e	Aristarchus	legs	4 37 7	22
4	f	Dominic. Conf. Found. &c.	feet	4 40 7	20
5	g	8 Sunday after Trinity	feet	4 41 7	19
6	a	Transfiguration of our Lord	head	4 43 7	17
7	b	Donatus, Bishop and mar.	head	4 49 7	15
8	c	Cyriac. Largus, &c. m. m.	neck	4 47 7	13
9	d	Hugh, Bishop of Ely	neck	4 47 7	12
10	e	St. Lawrence, martyr	armes	4 50 7	10
11	f	Gilbert, B. of Chichester	and	4 51 7	8
12	g	9 Sunday after Trinity	should.	4 51 7	6
13	a	Sun in Virgo	breast	4 56 7	4
14	b	Eusebius Confessor	breast	4 58 7	2
15	c	Assumption of B. Virgin	heart	5 0 7	0
16	d	Rochus, martyr	and	5 2 6	58
17	e	Lambert Bish. and martyr	back	5 4 6	56
18	f	Hellen, Empress	bowels	5 6 6	54
19	g	10 Sunday after Trinity	bowels	5 8 6	52
20	a	Bernard, Abbot	reins	5 10 9	50
21	b	Richard of St. Andrews	and	5 12 6	48
22	c	Eusebius Andrews, m.	loynes	5 14 6	46
23	d	Col. Morris, m.	secrets	5 16 6	44
24	e	S. Bartholomew Apostle	secrets	5 18 6	42
25	f	Lewis, K. of France Conf.	thighs	5 20 6	40
26	g	11 Sunday after Trinity	thighs	5 22 5	38
27	a	Dog days end	knees	5 24 5	36
28	b	Austib, Bishop and Doctor	knees	5 26 5	34
29	c	Decolarion of S. John Bap.	legs	5 28 5	32
30	d	Sir C. Lucas, & Si. G. Lisse m.	legs	5 30 5	30
31	e	Paulinus, Bishop	feet	5 32 5	28

Leo, a man with excellent parts, endow'd
In Learning great; for humbling of the proud,
His mature judgment had such sound inspection,
As to this present Age may give direction.

Leo Bishop of Rome.

This Leo was a Deacon in Rome, and succeeded Sixtus the Third in that Bishoprick, being absent out of the Town when he was chosen: O happy times when Preferment waited upon Desert without seeking for it. He stirred up the Emperour Theodosius the Second to appoint a Council for suppressing the Errour of Eutyches the Heretick, wherein his Piety is to be commended, although the event answered not his expectation, it being rather confirmed than suppressed by the craft of Dioscorus, B. of Alexandria. His Wisdom and Magnquence appeared very much in mitigating the fury of Attila King of the Huns, who Invading Italy, like an impetuous torrent, bore down all before him. Amongst his Constitutions none is more commendable then that against Ambitious men, who presumes continually to high places: He ordain'd that they should be deprived both of the higher and the lower place; of the lower place for their Pride, because they had proudly despised it; of the higher, because they had avaritiously sued for it. In Discipline nothing is better than to bear down those Placemongers, whereby it cometh to pass that Prerogative of Place is preferr'd to prerogative of Gift.

September hath xxx. days.

Full Moon the first day, at 10. in the Forenoon.
 Last quarter the 8. day, at 9. at Night.
 New Moon 16. day, at 10. at Night.
 First quarter 23. day, at Mid-night following.
 Full Moon 30 day, at 8. at Night.

M	W	Festival and Law.	Moons	Suns	full Sea
D	D	days.	place.	rising	Lon B.
1	f	Giles, Abbot and Confessor.	feet	5 35	6 25
2	☿	12 Sunday after Trinity.	head	5 37	6 23
3	a	Exil Tyrant O. R.	head	5 39	6 21
4	b	Theodosia.	neck	5 41	6 19
5	c	Zacharius.	and	5 43	6 17
6	d	Beg Virg. & Magnus Abbot.	throat	5 45	6 15
7	e	Enurchus.	arms	5 47	6 13
8	f	Princess Eliz. dyed.	arms	5 49	6 11
9	☿	Nat. of Virg. Mary.	breast	5 51	6 9
10	a	Gorgonius, Martyr.	and	5 53	6 7
11	b	Nicholas of Tolent Conf.	stomac	5 56	6 4
12	c	Sun in Libra.	heart	5 58	6 2
13	d	H. D. Gloster died.	heart	6 0	6 0
14	e	Exaltation of the Cross.	bowels	6 2	5 58
15	f	Liber-week.	and	6 4	5 56
16	☿	14 Sunday after Trinity.	belly	6 6	5 54
17	a	Lambert, Bishop and Mar.	reins	6 9	5 51
18	b	Transf. of Winock, Conf.	reins	6 11	5 49
19	c	Januarius, Bishop & Mar.	secrets	6 13	5 47
20	d	Eustarchus, Mar. fast.	secrets	6 15	5 45
21	e	St. Matthew Apost. & Evan	thighs	6 17	5 43
22	f	Maurice, mar. cum f. ris.	thighs	6 19	5 41
23	☿	15 Sunday after Trinity.	knees	6 21	5 39
24	a	Rupert	knees	6 23	5 37
25	b	Ceolfride Abbot.	legs	6 25	5 35
26	c	S. Syprian Arch-B. of Can m	legs	6 27	5 33
27	d	Cosmus and Danian.	feet	6 29	5 31
28	e	Winceflaus.	feet	6 31	5 29
29	f	St. Michael Arch-Angel.	feet	6 33	5 27
30	☿	16 Sunday after Trinity.	head	6 35	5 25

September, 1677.

Polythronius, *Bishop of the Holy City,*
Who of the famisht Poor did take such pittie,
Fed them with that which should himself sustain,
For which he was to's place restor'd again.

Polythronius, *Bishop of Jerusalem.*

This *Polythronius* having sate in his See, some certain time, was accused that he counted himself the Supream Bishop of all Bishops : *Sixtus* the Third, Bishop of *Rome*, was serious against him in this matter, because he thought that the apple of his Eye was troubled when Supremacy was spoken of : Therefore he sent eight Embassadors to *Jerusalem* ; a Counsel of Seaventy Bishops was gathered , and *Polythronius* was found innocent ; notwithstanding he was Convict of some other faulte, namely, That he refused to Consecrate a Church until ten pounds of gold were payed unto him : For this caule he was ordained to dwell without the Town ; a Vicar to supply his room, and a Portion to be alooted to him for his sustentation. This Portion appointed for his sustentation ; when he saw the people of *Jerusalem* pined with Famine, he sold, and supported their Necessity, and was for his loving affection to his Flock, restored to his Office again.

October

October hath xxxi. days.

Last quarter, 8. day, at 5. at Night.

New Moon, 16. day, at 11 in the Forenoon.

First quarter, 23. days at 6. in the Morning.

New Moon 30. day, at 11. in the Forenoon.

M	W	Festival and Law-	Moons	Suns	tail	Sea
D	D	days.	place.	rising	Lon.	B.
1	a	Remigius, Bish. of Rheims	head	6	38	5 22
2	b	Thomas Bish. of Hereford.	neck	6	40	5 20
3	c	Gerrard Arbot	neck	6	42	5 18
4	d	Francis Confessor	arms	6	44	5 16
5	e	Placidus and Sor. m. m.	and	6	46	5 14
6	f	Valth, Virg. and Martyr	should.	6	48	5 12
7	g	17 Sunday after Trinity	breast	6	50	5 10
8	a	Victor	breast	6	52	5 8
9	b	S. Dennis Arcop. Bish & m.	heart	6	54	5 6
10	c	Paulin, Bishop of York	and	6	56	5 4
11	d	Etelburgh Abbess	back	6	58	5 2
12	e	Willfride	bowels	7	0	5 0
13	f	Sun in Scorpio	bowels	7	2	4 58
14	g	James, Duke of York Born	reins	7	4	4 56
15	a	Earl of Darby m.	reins	7	6	4 54
16	b	Julius Bishop of Mentz	secrets	7	8	4 52
17	c	Andrey Virgin	secrets	7	10	4 50
18	d	S. Luke Evangelist	thighs	7	12	4 48
19	e	Windelin Abbot	thighs	7	14	4 46
20	f	Frideswide	knees	7	16	4 44
21	g	St. U lula & 11000. Virg.	knees	7	18	4 42
22	a	St. T Ferherstonhaugh m.	knees	7	20	4 40
23	b	Term begins	legs	7	22	4 38
24	c	Marglore Bishop	legs	7	23	4 37
25	d	Crispin and Crispianus m.	feet	7	25	4 35
26	e	Amandus	feet	7	27	4 33
27	f	Leo Confessor, fast	head	7	29	4 31
28	g	St. Simon and Jude Apost.	head	7	31	4 29
29	a	Eadfine, Bishop of Cant.	neck	7	33	4 27
30	b	Agelnoth, Bishop of Cant.	neck	7	34	4 26
31	c	Folien, Bishop and m. fast.	arms	7	36	4 24

October, 1677:

Here, I *St. Ursula's Story* do show,
Only to let my honest Reader know
What things some Authors do of her aver,
Being in this month plac'd in the Kalendar.

St. Ursula and the 11000. Virgins.

In the time of *Gratian* the Emperour, *Conan* King of *Armorice Brittain*, having War with the Neighbouring *Gauls*, desired of *Dinoth*, Regent of *Cornwall*, that he might himself Match with *Dinoth's* Daughter *Ursula*, and with her a competent multitude of Virgins might be sent over to furnish his Unwiv'd Bacheliers; whereupon were 11000. Eldred out of divers parts of the Kingdom, and with *Ursula* their Chief, Shipt at *London* for satisfaction of this Request. In the Coast at *Gaul*, they were by Tempest dispersed; some vanish by the Ocean, others for chaste denyal of their Maiden heads to *Gudine* and *Melgar* Kings of *Huns* and *Pills*, were universally put to the Sword in some *Germane* Coast, as *Robert* of *Glocester*, an old Poet thus Versifies.

Who wende worth the Luther Pen, and the
Epaldens slow echone.

So that to the Lasse Britaine, there ne come
alibe none.

At the City of *Colen* in *Germany*, is their Reliques and Sepulchral Incriptions to be seen at this day; and at this day there is a Town in *Berkshire*, call'd *Maiden-Head* which (as many other Churches in *Christendome*) was dedicated in memory of their virginity.

November hath xxx. days.

Last quarter 7. day, at 1. in the Afternoon.
 New Moon 14. day; at mid-night following.
 First quarter, 21 day, at 4. in the Afternoon.
 Full Moon 29. day, at 4. in the Morning.

M	W	Festival and Law-	Moons	Suns	full Sea
D	D	days	place.	rising	Len.B.
1	b	The Feast of all Saints	arms	7 38	4 22
2	e	Commemor. of all Souls	arms	7 39	4 21
3	f	Winifred, Virgin and m.	breast	7 41	4 19
4	g	Mary Pr. of Orange Born	breast	7 42	4 18
5	a	Papists Conspiracy	heart	7 44	4 16
6	b	Leonard Confessor	and	7 46	4 14
7	c	Wildbroad, Bish. & Conf.	back	7 47	4 13
8	d	1 Crowned Martyrs	bowels	7 49	4 11
9	e	Theodorus	bowels	7 51	4 9
10	f	Triphon Respicins, &c. m.	reins	7 52	4 8
11	g	22 Sunday after Trinity	and	7 54	4 6
12	a	Sun in Sagittarius	loyns	7 55	4 5
13	b	Rilian, Bishop	secrets	7 57	4 3
14	c	Laurence, Bish. of Dublin	secrets	7 58	4 2
15	d	Queen Katherine Born	highs	8 0	4 0
16	e	St Edmond	highs	8 1	3 59
17	f	Hugh Bish. of Lincoln	knees	8 3	3 57
18	g	23 Sunday after Trinity	knees	8 4	3 56
19	a	Carolus I. Nativ.	legs	8 5	3 55
20	b	Edmond King and m.	legs	8 7	3 53
21	c	Presentation of B Virgin	feet	8 8	3 52
22	d	Cicely, Virgin and m.	feet	8 9	3 51
23	e	St. Clement, martyr	head	8 10	3 50
24	f	Chrysogonas, martyr	head	8 11	3 49
25	g	24 Sunday after Trinity	neck	8 12	3 48
26	a	Peter, Bish. of Alexandria	and	8 12	3 48
27	b	Mr. Kniveton B.	throat	8 13	3 47
28	c	Term ends	arms	8 14	3 46
29	d	Saturn. fast	arms	8 14	3 46
30	e	St. Andrew Apostle	breast	8 15	3 45

November, 1697.

*This Reverend Prelate, who wrote much & Preacht,
Liv'd as he wrote, and acted as he Teach't ;
Whose zeal to Heaven his pious thoughts did carry,
Whilst here on Earth, his body it did tarry.*

Martinus Turonensis.

This Learned Bishop is very much commended by several Authors for the gift of many miraculous works that were wrought by his hands. He compared Virginitie, Marriage, and Fornication to a Meadow; a part whereof was eaten by the Pasturing of Beasts; another part was hollowed by the rudeness of rooting swine; and the third part was untouch'd, but flourishing in the perfect growth of Grasse, near to Mowing-time. Fornication he compared to the part of the Medow that was hollowed and mis-fashioned with Swine; Marriage, to that part of the Medow that was Pastur'd, so that the Hearbs had their roots, but wanted the beauty of their flowers: But Virginitie is like unto that part of the Medow that is untouch'd, flourishing with root, blade, flower, and all kind of perfection of this Reverend Prelate: See more *Hist. Magd. Cent. 5. Cap. 10.*

Decemb.

December hath xxxi. days.

Last quarter the 7 day, at 9. in the Forenoon.
 New Moon 14 day, at 10. in the Forenoon.
 First quarter 21. day, at 2. in the morning.
 Full Moon 28. day, at 11. at Night.

M	W	Fest. val and Law-	Moons	Suns	Juldea
D.	D.	days.	place.	rising	Lon. R.
1	E	Daniel Bishop of Bangor.	breast	8	16 3 44
2	G	Advent Sunday.	breast	8	16 3 44
3	A	Lucius, King of Brittain.	heart	8	17 3 43
4	D	Barbara, Virgin and martyr.	heart	8	17 3 43
5	E	Sabine.	bowels	8	18 3 42
6	D	Nicholas, Bishop and Conf.	and	8	18 3 42
7	E	Ambrose.	belly	8	18 3 42
8	E	Conception of B. Virgin.	reins	8	19 3 41
9	G	1 Sunday in Advent.	reins	8	19 3 41
10	A	Miltiades.	secrets	8	19 3 41
11	D	Sun in Capricorn.	secrets	8	19 3 41
12	E	Elfred of Crowland, Vir.	thighs	8	19 3 41
13	D	Lucie, Virgin.	thighs	8	19 3 41
14	D	Ember-week.	knees	8	19 3 41
15	E	Hilda Abbess.	knees	8	19 3 41
16	G	2 Sunday in Advent.	legs	8	18 3 41
17	A	Lazarus.	legs	8	18 3 41
18	D	Christopher.	feet	8	18 3 41
19	E	Marius, Ab.	feet.	8	17 3 41
20	D	Julian, fast.	head	8	17 3 41
21	E	Sr. Thomas Apostle.	and	8	16 3 40
22	E	Theodosius.	Face	8	16 3 44
23	G	3 Sunday in Advent.	neck	8	14 3 45
24	A	40. Virgins, fast.	neck	8	14 3 46
25	D	Christmas-day	arms	8	14 3 46
26	E	Sr. Stephen, Protomart.	arms	8	13 3 47
27	D	Sr. John Apost. & Evan.	breast	8	12 3 48
28	E	Holy Innocents m. m.	and	8	12 3 48
29	E	Tho. Becker, Bish. of Cant.	Stomac.	8	11 3 49
30	G	4 Sunday after Christmas.	heart	8	10 3 50
31	A	Silvester, Bishop.	heart	8	9 3 51

December, 1677.

*This holy Didymus of Learning great,
Skillful of Scripture, in all parts compleat.
Unto the Arrians a special terrour,
By Learnings love confuting of their error.*

Didymus a famous Affrican Doctor.

This Learned *Didymus* was an *Affrican* by Birth, and a Doctor of the School of *Alexandria*, who through occasion of a dolour that fell into his eyes, became blind from his very Youth; yet by continual exercise of his mind, he became exceedingly Learned in all Sciences; but above all things, the exact knowledge of Divine Scriptures made him a terrour to the *Arrians*, who like an impetuous torrent, bore down all before them, and by the favour of the Emperours, were grown to be so numerous, and their Sects spread so far and wide, that one of the Fathers comparatively said, *The whole world was become an Arrian*. Many do write that the very last period of time, wherein *Julian* the Apostate concluded his wretched life, was revealed to *Didymus* in a Dream, and that he again told it to *Athanasius*, who had secretly lurked in *Alexandria*, during the time of the Reign of *Julian*.

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St. Augustine Bishop of Hippo.

THis St. *Augustine* in his younger years was infected with the error of the *Manicheans*, a certain Sect that took their name from one *Manes*, who had his original in *Persia*, about the fourth year of *Aurelianus* the Emperour. He called himself Christ, and the Comforter; He chose unto himself twelve Apostles. He said that Christ was not truly born but fantastically. *Socrates* saith of him, that at first he was called *Cubricus*, afterwards changing his name, he went into *Persia*, found the Books of *Buddas*, an arch-Heretick and Magician of that Country, who attempting to play the Fowl, or rather the fool, presumed to Fly, but the Devil threw him down and broke his neck, so that he died miserably. This *Buddas* had written four Books, one of *Mysteries*; the second intituled the Gospel; the third *Treasure*; the fourth a Summary: these Books did *Manes* publish in his own name. He taught also that there were many gods; that the Sun was to be worshipped; that there was fatal destiny; that the Souls went from one body into another. The King of *Persia* his son fell sick, *Manes* through Sorcery took upon him to cure him, and killed him: the King caused him to be clapt in prison, but he broke prison and fled into *Mesopotamia*, was there taken, and flayed alive: his skin filled with chaffe, and hanged at the Gates of the City.

But to return to *St. Augustine*: his mother *Monica* watered her face many times with tears, in her prayers begging of God his conversion to the truth. God heard her prayers; He was sent to *Millan* to be a teacher of Rhetorick; by the Preaching of *Ambrose* Bishop of *Millan*, and the devout behaviour of the people in singing Psalms to the praise of God, the like whereof *Augustine* had never seen in any place before; for men on earth praising God with ardent affection, seemed to represent the Angels of Heaven, who incessantly praise God with unspeakable desire; also with the reading of the life of *Anthony* the Hermit, he was wonderfully moved, and began to dislike his former conversation, which he had spent in worldly pleasures, and went into a quiet Garden, accompanied with *Alipius*: with many tears he bewailed the insolency of his by-past conversation, wishing the time to be now come, wherein, without further delay his Soul should be watered with the dew of the converting Grace of God. And as he was pouring out the grief of his wounded heart to God with a flood of tears, he heard a voice saying unto him, *Tolle & lege*, and again, *Tolle & lege*, that is to say, *Take up and read, Take up and read*: At the first hearing he took it to have been the voice of boys or maids speaking in their play such words one to another: but when he looked about and could see no body, he knew it to be a Celestial admonition warning him to take up the holy book of Scripture (which he had in the Garden with him) and read. Now the first place that fell in his hands after the opening of the Book, was in *Rom. 13. vers. 13, 14.* *Not in Gluttony, nor Drunkenness, nor in Chambering, nor Wantonness, nor in strife or envying: But put on the Lord Jesus Christ, and take no thought of the flesh, to fulfill the lusts thereof.* At the reading whereof he was so fully resolved to forsake the vanities of the world, and to become a Christian, that immediately thereafter he was Baptized by *Ambrose* Bishop of *Millan*, with his companion *Alipius*, and his son *Adeodatus*. After this he returned to *Africa*, and was coadjutor to *Valerius* Bishop of *Hippo*, as *Chrysostome* was to *Flavianus* in *Antiochia*: and after the de-

departure of *Valerius*, he was Bishop of *Hippo*. His unceasing travels in teaching Gods people, and in stopping the mouths of Hereticks and gain-sayers of the truth of God, especially Donatists, Pelagians, and Manichean Hereticks, his learned writings do testifie. He kept a very bountiful House in feasting not only his neighbours, but strangers: Over his dining Table was written this distich,

*who do their absent friends with words disgrace,
Are Guests unworthy of this Room or place.*

When he had lived seventy six years, he rested from his labours before the *Vandals* had taken the Town of *Hippo*, which in *Augustines* sickness they had besieged.

Optatus Bishop of Melevitanum.

THis *Optatus* was Bishop of *Melevitanum* in *Africk*, in the daies of *Valentinian* and *Valens*. He set his pen against the Donatists, especially against *Parmianus*, whose absurd assertions he clearly refuted. First whereas the Donatists affirmed, that the Church of Christ was only to be found in a corner of *Africk*; He refutes it by Scripture, wherein it is written, *Ask of me, and I will give thee the Heathen for thine inheritance, and the ends of the world for thy possession.* Psal. 2. 8. This place proves the Church to be Catholick. Also whereas they said, that Baptism was not available, except some of their Sect had been present at the administration thereof; he answereth, That when God first created the Element of water, the presence of the Trinity was powerful in operation to create water, albeit none of the Donatists were then present; Even so the Trinity can work effectually in Baptism, albeit none of the Donatists be present: yea, and that it was God (the Author of Baptism, and not the Minister) that did sanctifie, according as it is written, *wash me, and I shall be whiter than Snow,* &c. Psal. 51. 7.

Gregory the Great Bishop of Rome.

THis Gregory called *Marius* succeeded *Pelagius* the second in the Bishoprick of *Rome*, being chosen with consent of the Clergy and people; but he was unwilling to accept the office, and therefore wrote to the Emperour *Mauritius*, that he should not assent, neither to the desire of the Clergy, nor people: but his Letters were intercepted by the Governour of the Town of *Rome*, and rent in pieces; and other Letters were written to the Emperour, requesting him to condescend that *Gregory* might have the office, whom both Clergy and People had elected. The Emperour agreed willingly to his election, for he had been acquainted with him in *Constantinople*, when he came Embassadour from *Pelagius* 2. to excuse his over-sight in accepting the office of Bishop of *Rome*, before the Emperours knowledge of that purpose. He was the first that devised the stile of *Servus servorum Dei*, that is, the servant of the servants of God; taking occasion (as appeareth) so to do by the arrogant attempt of *John* Patriarch of *Constantinople*, who had usurped the stile of Oecumenick or universal Bishop, whom this *Gregory* mightily opposed, calling him the fore-runner of Antichrist, who durst usurp such an arrogant stile. Amongst other things he thus wrote, *Exclamare compellor, ac dicere, O tempora, O mores! ecce cuncta in Europæ partibus, barbarorum juri sunt tradita: Destructæ urbes, eversa castra; depopulatæ provincie, nullus terram cultor inhabitat, & tamen sacerdotes, qui in Pavimento & cinere stentes jacere debuerunt, vanitatis sibi nomina expetunt, & novis ac prophanis vocabulis gloriantur*; that is to say, I am compelled to cry out, O times, O manners! behold, in all the parts of Europe, all things lie under the reverence of barbarous people: Towns are destroyed, Castles are overthrowen, Provinces are spoiled, no labourer inhabiteth the Land. Notwithstanding, the Priests who should lie in ashes upon

upon the ground, weeping, they are seeking unto themselves names of vanity, and they glory in prophane files.

It happened at such time as when this *Gregory* was only a Deacon in *Rome*, that Divine Providence the great Clock-keeper of Time, ordering not only Hours, but even instants to his own honour, so disposed it that certain *Saxon* Children were to be sold for slaves at the Market-place of *Rome*: this *Gregory* (I say) passing by, demanded what and whence they were; to whom it was answered, they were *Angli*; and well may they be so called (saith he) for they seem as *Angels*: Asking again of what Province they were amongst the *Angli*; and answer being made of the Province of *Deira* (part of the Kingdom of the *Northumbrians* in the *Saxon* Heptarchy) therefore (said he) *De ira Dei sunt liberandi*. And lastly understanding that the King of their Nation was named *Alle*; how fitly (said he) may he sing *Allelujahs* to the most High God. After which time he seriously endeavoured the Conversion of the *Eng'ish* Nation, and to that end repaired to *Pelagius* Bishop of *Rome*, to whom he imparted his pious discoveries, desiring that some might be sent to endeavour the conversion of those people to the Christian Faith, tendering his personal service thereunto. But *Pelagius* was unwilling to expose *Gregory* to so dangerous a design, and the people of *Rome* accounting him a precious Jewel to be choicely kept for his own wearing, wou'd not cast this Pearl before Swine, by hazzarding him to the insolency of the Pagans. Now *Pelagius* not long after being called into another world, *Gregory* succeeded in his place, who rising to new greatness, did not fall from his old goodness: but prosecuting his project with more earnestness, sent *Augustine* the Monk, with *Mellitus* and forty more, to Preach the Gospel in *Brittain*. These men had not gone far, when they were surprized with a qualm of fear; and sending *Augustine* back again to *Gregory*, requested to be excused from going to so barbarous a Nation, not as yet converted to Civility, whose language they did not understand; *Gregory* perceiving them to tire in their undertakings, spurred them on with his Exhortatory Letter, the

Copy whereof (as we find it in Bedes History of the Church of England) is here inserted, to acquaint us with the stile of the Bishops of Rome in that age.

Gregory, The Servant of the Servants of God, &c. Forso-much as better it were never to begin a good work, than after it is once begun, to go from it again; you must needs (my dear Sons) now fulfill the good work, which by the help of God you have taken in hand. Let therefore neither the travel of the Journey, neither the talk of evil-tongued men dismay you, but with all force and servour make up that you have by the motion of God begun; assuring your selves, that after your great labour, eternal reward shall follow. Be you in all points obedient unto Augustine, whom I have sent back unto you, and appointed him to be your Abbot; knowing that shall much profit your Souls, which you shall do upon obedience to his Commandment. Our Almighty Lord defend you with his grace, and grant me to see the fruit of your labours in his Kingdom of Heaven. And though I cannot labour my self with you, yet I may enjoy part of your reward, for that I have a will to labour. God keep you healthy, my dearly beloved Children.

Dated the 23 of July, our Lord Mauricius Tiberius Reigning, our most vertuous Emperour, in the 14 year of his Empire, the 13 year after his Consulship, Indictione 14.

What effects this Letter of St. Gregory did work in those to whom it was sent, you shall hear further in the life of

Augustine

Augustine Arch-bishop of Canterbury.

THis *Augustine* with his partners being encouraged by the Letter, effectually prosecute their project, passing quietly through *France*, save only at the Village of *Saye in Anion*, where some giggling huswives causelessly fell a flouting at them. But in after ages, the people of the same place, to repair the wrong, erected a Masculine Church (women being interdicted the entrance thereof) to the memory of *St. Augustine*; and how soundly one woman smarted for her presumption herein, take it on the trust of *Alexander Elsiebiensis* in his *Annal of Saints*, and *John Capgrave*,

Plebs parat Ecclesiam mulieribus haud referendam :

Introitum tentat una, sed illa perit.

They built a Church where women may not enter :

One try'd, but lost her life for her adventure.

Augustine Landed at *Tbanet* in *Kent*, at such time as *Ethelbert* was King thereof, whose Queen *Bertha*, daughter to the King of *France*, was a Christian; to whom he permitted the free use of her Religion, allowing her both *Luidhard* a Bishop for her Chaplain, and an old Church in *Canterbury* (formerly dedicated by the *Romans* to *St. Martin*) to exercise her devotion therein; *Augustine* was no sooner arrived, but he sent messengers to *Ethelbert* that he brought the best tidings to him, which would certainly procure eternal happiness in Heaven, and endleß reigning in Bliss with the true God, to such as should entertain them: to whom *Ethelbert* returned this answer, That their promises were fair and good, but because new and uncertain, he could not presently assent unto them, and leave the ancient Customes of the *English*, which had been so long time observed: But because they were strangers, coming from far Countries to communicate to him and his such things as they conceived were good and true; he would not forbid any Converts, whom their Preaching could perswade to their opinion, and also would provide them necessaries for their comfortable accommodation. Here-

Hereupon *Augustine* with his followers advanced to *Canterbury*, to the aforesaid old Church of *St. Martins*. Here they lived so piously, prayed so fervently, tasted so frequently, Preached so constantly, wrought miracles so commonly, that many people of inferiour rank, and at last King *Ethelbert* himself was baptized, and embraced the Christian Religion; yea so industrious was he, and no less successful in converting the *Saxons* to the Christian Faith, that a certain Author reporteth, how in the River *Swale* near *Richmond* in *Yorkshire*, *Augustine* on one day Baptized above ten thousand; adding withal, that the people not only passed without danger through so deep a River, but also they who were sick and deformed when they went in, were whole and handsome when they came forth again. The judicious Reader may perhaps scruple at this miracle, as also at several others, which in the Book called *Flores Sanctorum* we find recorded of him, viz. how that at his first Landing in *Thanet*, the Print of his steps left as perfect a mark in a main Rock, as if it had been in wax. And at another time travelling into the West part of this Isle, at *Ceon* in *Dorsetshire*, he with his company were cruelly oppressed with the three familiar discommodities of travellers, Hunger, Thirst, and Weariness: when *Augustine* sticking his Staff into the Ground, fetched forth a Cryстал fountain, which quenched the extremity of their thirst. And also at another place in *Dorsetshire*, the Villagers beat *Augustine* and his fellows, and in mockery fastned Fish-tails at their backs. In punishment whereof, All that Generation had that given them by Nature, which so contemptibly they fastned on the backs of those Holy men. Thus some Authors care not what they write, though (as one wittily saies) he needs an hard plate on his face that reports it, and a soft place in his head that believes it.

However for the main, we undoubtedly believe that the Preaching of *Augustine* and his fellows took good effect, finding the visible progress, and the improvement thereof in the Conversion of so many from Paganism to Christianity. And now was the time come of *Augustines* dissolution, whose body was
buried

buried in the Northern Porch of the new Church in *Canterbury* dedicated to *St. Peter and Paul*, having (as *Eede* informs us) this Inscription written upon his Monument, *Here resteth Lord Augustine the first Arch-bishop of Canterbury; who being in times past sent hither from blessed Gregory Bishop of the Roman City, and supported by God with the working of miracles, brought King Ethelbert and his Country from his worshiping of Idols to the Faith of Christ: and the daies of his office being finished in peace, he died the seventh of the Calends of June, the same King Reigning.*

Lawrence Arch-Bishop of Canterbury.

Augustine a little before his death consecrated this his Companion *Lawrence* Arch-bishop of this See to succeed him in his Government, lest either by his own death (as *Lambard* observes) or want of another fit man to fill the place, the Chair might happily be carried to *London*. He being thus consecrated, laboured by words of holy exhortation, by works of Charity, and pious devotion, and by example of a Godly life, to continue and encrease the number of Christian Believers, and like a true Pastor and Prelate, solicitously cared not only for the Church of the Englishmen, but also for the old inhabitants of *Britain*, of *Scotland*, and *Ireland*, amongst whom the sparks of Christianity were already kindled. During these his pious endeavours, King *Ethelbert* died, in whose Grave was buried much of the *Kennish* Christianity: for *Eadbald* his son both refused his Fathers Religion, and wallowing in sensuality, was guilty of that sin not so much as named amongst the Gentiles, in keeping his Fathers second wife. Such as formerly had took up Christianity as the Court fashion, now left it; and whom *Ethelbert's* smiles had made Converts, *Eadbald's* frowns quickly made Apostates. *Lawrence* perceiving that neither his reprehensions, nor fair words took any effect, but rather incited the King and the Subjects to a more desperate hatred of him and of his Religion,

on, determined to depart the Kingdom; and to recommend the charge of his Flock to God the careful Shepherd of all mens souls. But the night before the day of his intended departure (saith Bede) St. Peter appeared unto him in his sleep, and reprehended him sharply for purposing to run away, and to leave the Sheep of Jesus Christ beset in the midst of so many Wolves: He challenged him with Apostolical authority, argued with him a long while very vehemently, and among all, scourged him naked so terribly, as when he waked, finding it more than a dream, all his body was gore blood: Thus well whipped, he went to the King, shewing him his stripes, and withal relating unto him the occasion of those so many fearful lashes; which struck such a terour into the King, as by and by he renounced his Idols, put away his incestuous wife, caused himself to be baptizd; and for a further Testimony of his unfeigned conversion, built a Chappel in the Monastery of St. Peters in Canterbury. This Lawrence died the same year that Eadbald became Christian, February 3. Anno Dom. 619. and was buried in the Church Porch of the Monastery of St. Austin in Canterbury, for whom this Epitaph was composed,

*Hic sacra Laurenti sunt signa tui Monumenti,
Tu quoque jocundus Pater, Antistesque secundus.
Pro populo Christi scapulas dorsumque dedisti,
Artibus huc laceris multa vibice mederis.*

Mellitus

Mellitus first Bishop of London, then Arch-
bishop of Canterbury.

THis Mellitus was sometime an Abbot of Rome, and was sent hither by *St. Gregory* to assist *Augustine* in converting the Saxons; and upon King *Sebert's* turning Christian, was by the said *Augustine* consecrated Bishop of London, of whom take part of this Stanza out of *Harding* the old English Chronicle:

*Austin made Mellitus, as Bede doth note,
Of London then Byshope full vertuous,
A Clarke that was then Benevolous,
When converted of Essex was the King Sebert,
And all his Land Baptized with holy herte.*

But the wicked sons of this good King *Sebert* expelled *Mellitus* out of their Dominions, because that they having demanded of him to receive the *Eucharist*, he flatly denied them, as persons unbaptized; Baptism being an introductory Sacrament, and it being unlawful to break into the Church, without going through this Porch. Being thus banished, he travelled into *France*, and there stayed for a time, untill he was commanded by Arch-bishop *Lawrence* to return and look to his Flock. But large *London* (though then for greatness but the suburbs to the present City) refused to entertain their good Pastor returning unto them; being thus rejected, he was glad to lead a private life in *London*, till that after the death of *Lawrence*, he succeeded him in the Church of *Canterbury*. He was a man noble by birth, but much more noble for the excellency of his mind; an eloquent speaker, and therefore aliusively of some called *Mellifluous*; exceeding careful of his charge, despising the world, and never caring for any thing but Heaven and Heavenly things. *Bede* reports of him, that when a grievous fire happened in *Canterbury*, *Mellitus* accosted the very fury thereof with faithful Prayer, and his own bare hands, and so presently quenched the

the raging of the flames. Having been sick a long time of the Gout, he died on the 24 of April, Anno 624. and was buried besides his Predecessor, upon whose Tomb this Epitaph was engraven,

*Summus Pontificum flos tertius & mel apricum ;
Hac titulis clara refoles Mellite sub arca.
Laudibus aeternis te praedicat urbs Doroverais
Cui simul ardenti restas virtute potenti.*

Justus first Bishop of Rochester, then Archbishop of Canterbury.

THis *Justus* was a Roman by Birth, the Disciple of Gregory the Great, by whom he was sent over into England, together with *Austin* and *Mellitus* to Preach the Gospel. He was a Monk after the Order of St. Bennet: *Virtutis integritatis ut Justini nomine non tam gentilitio quam propter virtutem honorandus censetur.* Which his virtue, as also his learning are both highly commended by Pope Boniface the fourth, to whom, as to his dearly beloved Brother, he sendeth greeting. He having sat Bishop of Rochester some certain years, was after the death of *Mellitus* chosen to succeed in the See of Canterbury, and had his Pall solemnly sent him by Pope Boniface aforesaid. This Pall is a Pontifical Vestment, considerable for the matter, making, and mysteries thereof: for the matter, it is made of Lambs Wool and superstition: I say of Lambs Wool, as it comes from the Sheeps back, without any other artificial colour, as we find it in *Flores Sanctorum*, pag. 596. It is spun (say some) by a peculiar Order of Nuns, First cast into the Tomb of St. Peter; taken from his body (say others) surely most sacred if from both, and adorned with little black Crosses, having two Labells hanging down before and behind, which the Arch-bishops only, when going to the Altar, put about their necks, above their other Pontifical Ornaments. Three mysteries were couched therein: first, Humility, which beautifies the Clergy above all their costly copes.

ceps. Secondly, Innocency, to imitate Lamb-like simplicity. And thirdly, Industry, to follow him who fetched his wandering Sheep home on his shoulders. But to speak plainly, the mystery of mysteries in this Pall was, that the Arch-bishops receiving it, shewed therein their dependency on Rome : and a mote in this manner ceremoniously taken, was a sufficient acknowledgement of their subjection. And as it owed *Romes* power ; so in after ages it increased their profit : For, though now such *Palls* were freely given to Arch-bishops, whose places in *Britain* for the present were rather cumbersome than commodious, having little more than their pains for their labour ; yet in after ages (as we read in *Godwins Cat. Episc.* pag. 225.) the Arch-bishop of *Canterburies* *Pall* was sold for five thousand *Florens*, now a *Floren* is worth four shillings six pence ; so that the Pope might well have the *Golden Fleece* if he could sell all his Lambs Wooll at that Rate. But to return to Bishop *Justus*, he died *November 10. 634.* was buried by his predecessor, and afterwards canonized a Saint and Confessor.

Felix

Felix Bishop of Dunwich.

THis Bishop *Felix*, commonly called *Sr. Felix*, was born brought up, and sublimated with an Episcopal Mitre in the parts of *Burgundy*; which worldly pomp and honour, together with his own Country, he forlook, only to propagate the Gospel, and came into *England* to Preach the Word of God, in the daies of *Honorius* Bishop of *Rome*, *Honorius* being as then Arch-bishop of *Canterbury*. He was a man every way learned, and what he daily taught, he carefully put in practice by his holy conversation, and charitable good works. He delivered the Word with great mildness, and pleasant elocution, where by the more easily he subjugated his Auditors to the yoke of *Jesus Christ*. Having governed the *East Angles* (one part of the *Saxon Heptarchy*) the space of seventeen years, he died at *Dunwich* his seat the eighth of the Ides of *March*, Anno 647. where in the Church of his own foundation, he was first buried; but after a time his bones were taken up and conveyed to *Some* in *Cambridgeshire*, and there solemnly inclosed in the Chancel of the Church there, which he likewise built. And afterwards, in the Reign of King *Canute*, his sacred Reliques were removed from thence to the Abby Church of *Ramsay* in *Huntingdonshire*, and there preserved with great care and veneration. Of this pious Bishop thus writeth *John Harding* our old *English* versifying Chronicler:

In the year vi hundredeth thirty and two

King Edwyne, by holy doctrine

Of Saynt Felix an holy Prest that was tho,

And Preaching of the holy Arch-bishop Paulyn.

Of Chrystes worde, and verteous disciplyne,

Converted Edordwolde, of East-Angle the Kyng,

And all the Realme, where Felix was dwelling.

Humbert

Humbert Bishop of Elmham.

This Humbert was Bishop of Elmham, where the See was
 before such time as Bishop Herbert removed it to Nor-
 wich. He was for his life reputed very holy, and after his
 death reckoned for a Saint : of whom thus writeth Mr. Dray-
 ton in his Polyolbion,

*The See at Norwich, now established (long not stir'd)
 At Elmham planted first, to Norwich then transfer'd,
 Into our Bed-roule heere, her Humbert in doth bring
 (A Counsellor that was to that most martyr'd King
 Saint Edmund) who in their rude Massacre then slaine;
 The title of a Saint his Martyrdome doth gaine.*

F I N I S.
